

[REDACTED]
Must Remain in
Transcription Room

ML803

Boston Group II

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MR. NYLAND: So, two weeks ago I was here. The next time probably will be a little longer than two weeks because I will go to the West Coast and Easter is coming in between, so I don't know exactly when the next meeting will be. But, you will be able to find out and in the meantime you have your own responsibility.

I listened to a few tapes, discussed some--some of it and some parts with, uh, Bill and and with John. I don't want to give you any impression. I do believe that certain things could be a little bit better understood, and I think it's necessary that there is more coherence. But I believe also that that will come in time.

The place where you meet is in Work itself. It is never dependent on any one particular person. There may be several who are thinking about Work and actually try to put to practice what they know, and out of that--because of this kind of a concerted effort, which becomes more and more concerted, that is, connected with each other--the clearer the aim is; and that in pursuing that kind of an aim which, for each person, of course, is in the future, one eliminates more and more the differences

between personalities. It is not right to rely too much on personality as it is, 'cause it's very misleading.

Work belongs to a state in which a person is, realizing first what he is, and then because of that he wants to do Work. That what is needed is to tell him how to Work. It's not necessary to go through all kind of contortions and give people all kind of tasks, because it will not be accepted unless the person himself feels that it is necessary, and ~~no~~one becomes interested in Work unless they know that ~~there's~~ a very definite reason for them. If anyone, so-called even attempts to do anything simply because someone else tells him he ought to do, in most cases he is a fool and also the person who tells him what to do is a fool. Such a study of each other~~/~~ psychologically, to know exactly what is right for a certain person to do, is extremely difficult. Because a person cannot really- particularly when he has more than ~~one~~, ~~et~~ or let's say ten or fifteen or whatever the number may be- ~~no~~one is capable when he is in his good mind to know what is right for each person, because all of them are different psychologically and what is really adaptable to one may be quite wrong for someone else. At most one can talk about an aim and then it's up to each person to find out how he can reach it, and of course the rules have to be given of how to find out; that is, he has to know what has to be done and logically he has to do it, but he has to do it because he wishes, not because someone else gives you an order. That's what we do in the army and you would follow an order without even knowing where you are going.

An aim for a man has to be so clear that he knows where he wishes to go, and of course it means that he has to know where he is now from where he has to go. So sometimes we simply say a person has to

have self-knowledge about himself: that is, what he is now as a personality with which he walks and does a variety of different things and whatever happens to be in his personality as his thoughts or his feelings, whatever are the manifestations of such a person. And something in one has to become knowledgeable of that particular kind of self as a personality, a description as if one would give a description of one's self as if you would write an autobiography- not necessarily for publication, because having the publication in mind and thinking that people would then read it and then try to get a picture of you, you might even be tempted to embellish it a little, and to be a little bit untruthful. But even for yourself when you come to a conclusion when you sit in your room, and at the end of the day consider what you have been doing, your behaviour, what kind of thoughts you had and how you spent your energy, ^{and} then you get a certain picture of yourself- and maybe you like it and maybe you dislike it and maybe you're honest, maybe you're not. If your feeling keeps on feeling about yourself, it may be sometimes very difficult even to put words in for that kind of a feeling, and you say I feel it, but I cannot say it, or intuitively I have a knowledge- I cannot trace it and if I put it in words perhaps I do damage to the feeling. And sometimes when you feel that there is something within you, you don't dare to touch it at times, and sometimes it's quite precious. When you start to think and you consider what you have done, your memory may not always be right, and if there are a little bit of things that you don't remember exactly, you're apt to fill it in because you don't know any better. Many times, of course, that during the day you are at a certain place and a couple of minutes later

or ten minutes later you find yourself in another place, and I'm quite certain that every once in a while you have to ask yourself "How did I get here?" And that of course you have moments and times- sometimes long times- of so-called unconsciousness ^{or} an ordinary, habitual way of moving in which there is absolutely nothing of your mind that has guided you, ~~but~~ you just did it because either out of habit, or because certain things just happened to be and you were affected; or that you reacted to that what were conditions and without any particular rhyme or reason you walked back and forth and had no particular aim in mind- unless you have to be at an office at a certain time and then of course you get up and you try to be there on time. And then you do your office work, or if it isn't an office, whatever is your daily task, and you do it as well as you can; or perhaps you're lazy- you try to get away with whatever it is the least amount of energy spent. The desire perhaps for wanting to do that may not be very great, but at the end of the day if you see yourself how you have spent that time and if you try to be honest about it and perhaps even you come to conclusion that you were a little bit, let's call it, too lazy, and you don't like laziness in your vocabulary, for you don't want to say that you were lazy, but that nevertheless that kind of laziness ~~it~~ stares you a little in the face; ~~you~~ you don't want to accept it, you start to rationalize about it very soon, and of course it was not your fault but ^{if} someone else's, or ^{if} it was not as bad as it looked- all the different rationalization processes that take place ~~so that you~~ will find a justification for your behaviour. It's difficult to ~~become~~ become truthful about oneself and this is what each person first must know, because that belongs to the self-knowledge with which

you start.

The reason why you want self-knowledge is that you have to have something in mind; we simply say an aim, but what is the aim? The aim of course, ~~its~~ obvious. ~~It's~~ two-fold: ~~a~~ an aim for life on earth- the way you happen to live and the way you probably will die, and the accomplishment during that lifetime of certain things that you consider useful. But it even ~~might~~ ^{may} be some gain to you, or that you wish respect, or that you want to accomplish certain things that ~~no~~ one ever has accomplished and distinguish yourself. It really doesn't matter so much as long as it is related to the condition on earth in which you then happen to live. That is one side of a man.

The other side is the reason why he is on earth. And of course one thinks about that once in a while, particularly when ~~he~~ ^{you} may have a good friend and he dies, and ~~he~~ ^{you} say "what for?" or somebody is cruel to you and you say "what for?" or you suffer and you ask "Is it necessary?" or you're ^{very} joyful, even to the point of becoming devotional to that what gives you enjoyment, ~~or~~ ^{also} you ask, "Is it right?" ~~And~~ ^{when} you become a little more reasonable, you find out what it is that you want to do with your energy. Is it right to spend it, or to waste it, should you allow it or not? Is there something in you that is like a little measure, and not going through now what is behaviour forms on earth. But the question is what am I totally as Life, and has ~~Life~~ a different kind of a meaning then just happen to be on earth, or is something else involved?

Of course we distinguish between inner and outer life. And inner life many times is a little bit more associated with feelings,

and if the feelings are deepened- and I call it an emotional state- then there is most likely something else just besides what I am but that my emotions go out to different people, let's say for whom I care, or animals or plants or whatever there is as living matter. Or that even aesthetically I'm affected by the conditions I see on the earth and I ~~like~~ like to take a trip and go to the Grand Canyon- whatever it may be that motivates me in my daily life, is at certain times there is an opportunity that I want to ^{Consider it} ~~usurp~~ a little bit from a different standpoint. Is it actually the lifetime that is allotted to me or is there a possibility of deepening my life and reaching a little different level, more inside, which of course I call essential. Because when I say I talk and I want to emphasize now certain things, then I talk as it were, as if it comes from my heart. If I just talk superficially, it belongs to the surface of the earth and it belongs to the surface of myself. But if I want to emphasize and really mean it if I want to scold something or somebody, or that I am very much engaged in something that interests me and I want to communicate it and I want to tell it to someone I care for- of course, I will try to choose my words correctly, because that is then the aim that I want to convince, or perhaps that I want to help someone. That engages a different kind of an aspect ~~in~~ ^{of} a person and simply we call it inner life - ~~and~~ I would almost say for lack of a better word- because if there is outer life, of course the question becomes very apparent there is a difference between the two. Where does one go over into the other? Is actually inner life existing?

You see, all of this requires a certain kind of thought: that one considers oneself in trying to find out what one is, and I call that knowledge of oneself- perhaps superficial, perhaps only as manifestation, perhaps only as a person who happens to walk on earth ^{and} who has friends and accomplishes this or that or lives a life

economically or not so economical, in poverty, or perhaps, a little bit more money in the bank, or with friends or with enemies, trying to be clever, avoiding this or that in order to be lazy, ^{or} almost becoming fanatic because one has to do this because something impels you- whatever it is. And then I say inner life, what is it?

I go inner means, of course, I go to the inside of myself. I can say- yes it's essential, more essential. Is there an end to that kind of a road, going inside? Logically of course there must be an end, because if I go all the way through I come out again, so there must be a point where the direction changes. *In general, what is the point of gravity of myself?* Where do I live during the day so that the totality of myself is concentrated in at one point and that from that point on there is a certain form of attraction toward either, let's say, the earth, to stay here, or towards that what is above, which we call Heaven.

You see one has of course all the time one's feet on the ground, and the possibility for the wish for development of one's self is that one becomes independent of other people, and for that naturally I have to work, because usually it is not the case that I am independent. Most of us are not dependent on one's self only; we become dependent on many other people. Some who have more strength ~~th~~ we may look up to; if we wish to be a clinging vine, of course one looks for an oak. But in relationships and the different ways by which one exchanges ideas and communicates with each other, what comes most of the time to the foreground: self-respect, a wish to be able to see yourself the way you are and not to be ashamed.

- This brings us of course to the point of Conscience and it is still questionable if we have any- that is what we live by, our rules of the game as it is played on earth, a few ethical values, just

enough to keep you out of prison; and for the rest, your Conscience in that what you decide to do with your energy, how to spend it, the question of waste I mentioned, how will you do the best you can, have you a responsibility? It's very difficult to know am I responsible and if so, to what? Because I cannot be responsible to my father~~or~~ mother- they never asked my consent; I just happened to be born, because they wished it- at least I hope so. And here I find myself growing up and I don't, in the beginning, ^I have no idea what it's all about, but I keep on ~~going~~ ^{growing} because that seems to be the proper thing to do; that I eat and sleep and take care of my body and ~~when~~ ^{then} I become a little more full-grown I start to think and I feel, ~~and~~ I have ideas, and then of course I start to think of the future because, it looks as if that what has taken place and which now has become past must lead to somewhere, and I hope ^{then} that in my lifetime I ^{will} grow up.

Can I grow up? That's really the problem, and apparently we don't. It's obvious really: we stop growing ~~intelligently~~ ^{physically}, we stop growing emotionally, and we stop growing intellectually. You see, when I talk about self-knowledge I have to come to certain conclusions because I must make sure that that what I really know is so, and when I think and I come to conclusion and I put it next to that what I feel and I come to a different conclusion, then there is a conflict. How will I solve it and what will I follow- my heart or my mind? How can I produce something ~~from~~ ^{that} becomes of value, not only at a certain time, or for a certain time length, but if possible, always. I don't want to remain a changeable person; I don't want to remain a person who always agrees with the ~~last~~ ^{last} speaker because he is so convincing. I want something of my own so that that what I then am is reliable, ~~and~~ that I can count on it.

So of course then I start to think about my inner life, because

my outer life changes, every once in a while like a chameleon, dependent upon the color of light. It changes in different attitudes towards different people, dependent on how I am in the presence of them or what I wish them to do for me or what I expect them to tell me, living sometimes in fear, living sometimes trying to lord it over on them. Whatever it ~~is~~ may be as conceit or vanity that gives me an idea that I'm a little superior, there's no doubt that in the presence of other people, I feel inferior, because ^{perhaps} I respect them or I would like to imitate them, or maybe even I'm jealous of them. So I change constantly in regard to the different people I happen to meet and some tell me this and I take it, and others tell me something else and I don't take it. What makes me discriminate? What is my bringing-up that gives me a value or a measure which I then can apply, and if I do certain things, what gives me the measure that that what I'm doing is right or not; and afterwards thinking about it and I come to the conclusion of stupidity or ignorance, I curse it because I want to have something ^{that} I not only can put my teeth in ~~because~~ ^{but} I know it is right, because I know it's right for me. So I cannot afford a ~~con~~-conflict; I have to have something I call Truth and am I equipped to get to the Truth of myself?

Many of these problems you have to keep on thinking about because they all belong to preparations of Work. You see we don't start talking about Work just immediately because you have absolutely no sense in what direction it will go. Sometimes you know, you listen here and there, perhaps even you listen to a tape and there is a great deal of information on a tape- you don't know what to take- and since you don't know what kind of tapes there are and perhaps in a certain sequence, ^{They} you may treat with different subjects. Even if you read a book like All and Everything and you

start reading in the beginning and you come to the middle and the end, and of course you don't know anymore what you have read; certain things will appeal to you and others don't and it's stupid to think that you can contain it all of a sudden right there and then. Any kind of a scientific book you read, ^{and} when you get through with it you're lucky if you know 25%; if you keep on studying it, you will get more and more familiar. Of course it's logical: by repeating experiences then ~~my~~ experience ^{is} deepened.

What is your aim that we talked about in the beginning, an aim for people in a group to be able to work together. The aim, of course, has to do with what a man could become. That is, the self-knowledge of a man as he is now should grow out into a real Self-knowledge- that is, that what is his real Self. That is as if the self which is now on the outside, when one goes further inside towards one's essence the 'S' gets enlarged, and finally when it would reach the real inside of myself the 'S' ^{is a capital 'S' that is my real self} ~~is my real self~~ that is, what I am in reality, not outside appearances because naturally they are based on the way I live and the people I associate with and they have very little to do with what I really am. I know there is a conflict between what I really feel or think and ~~sometimes~~ what I sometimes dare to manifest. Many times I'm hypocritical, I don't know what to do under certain circumstances; when I have a real feeling I don't dare to say it because I may be criticized for it. This belongs to self-knowledge at different times of the day, also of course at different times of my development, at different age levels, dependent on associations with other people, dependent on the conditions where I live, dependent ever on the climate, dependent of course ^{and} on whom my fathers and mothers were- that is the ~~that~~ mothers and the fathers, the ancestors, the blood in me, the

life blood, that what came from them as life biologically expressed, being then conceived and born and the conditions determined astrologically, certain types, signs, zodiac, rising sign, moon in what, all the things that one can astrologically try to explain, types, personality. And I wish about this personality to have a knowledge which is truthful, which will always be reliable, I would almost say which always will be the same, essentially, that I can count on it, if I call on it, I get the same answer. Why do I want it?

We assume it is necessary, but why? It only can have a place when I want to do something about myself which I believe then can give me the possibility of a development in a direction which is desirable. The direction that I know I could go is not physically: I don't have to become tall, and I don't want to improve my body because I think it is perfect as has been given by Mother Nature; I don't want to become any--a giant; I don't want to become a wrestler. I don't care about that. Or the other way, it's not necessary to become a fakir and sacrifice the different functions of my body. I want to be a normal, ordinary kind of a person walking on earth and fulfilling the duties that are assigned to me and the responsibilities that I can take, or have to take, and discharge them.

My emotions and my mind, they could grow. That I know, because I'm limited in my emotions, I'm limited by words, I'm limited by expressions; there is not a whole gamut of expressions of an emotional kind. Naturally they're limited by what I am physically because my feeling is still dependent on the manifestations of my physical body. When I talk about an emotional language I don't know what I'm talking about because I cannot say this is emotional without words. I cannot even feel without having an expression immediately

physically. When I sigh or when I say there is a vibration rate, I call it a feeling; it takes place in my solar plexus and I am dependent on the condition of my body expressing a feeling. When I say it's beautiful with an expression in my voice, there is something on my face; even I can say it lights up, still it's physical. Where is an emotional language? So, I can say, if it were possible to develop an emotional language, it would not only be an improvement, it would be an addition to what I am at the present time, and then I surely would admit that I'm limited emotionally.

Now intellectually, what am I capable of with my thought process? You see, I have a darnable memory. That is, I see certain things and I'm reminded of something that looks like it and immediately, if I possibly can, even scientifically, I try to put a word right there so that ~~then~~ I then can recognize it; and when I have put a word for that what is a concept, many times I am quite satisfied and let it go at that. I can relate it to other things of course, and I can think about it further; also I can say ~~I~~ I wish to ponder about the value of the thought or the concept or even a thought-form or that what takes place in my intellect. But is my intellect free to function as an intellect should function? Is it free from associations? Can I free it from a memory? Can I free it from pigeon-holing, that is putting it in a certain locker and then mark it with a little name above it, ^{so that} so I can take it out when someone wants me to say certain things; and I'm clever and I remember, [^] I can glorify in telling that so-and-so was born in that-and-that year, much to my satisfaction and perhaps helpful for someone else who is looking for that kind of knowledge. But is that a mind?

My mind gets stuck. I'm limited by the people I've met- I ~~do~~ ^{hardly} even know that there are other people I've never met; I have

already shied away from a lot of people who affect me adversely; surely I don't like to be friends with my enemy, but aside from that I have no interest. In the beginning of course, I have all the interest in the world: I want to travel all over the place and I want to find out what they are doing in Australia or somewhere; usually I don't get a chance but maybe I can take a trip during the summer when I am free for two weeks. And the rest of the time I work because I am bound to do that- I have to. Nobody is going to support me. But when I once get away from my father and mother's home, and of course I ^m ~~don't~~ even expect ~~them~~ to stand on my own feet- they can help me a little bit for education, and you ought to study, so now you can go to school, college, university, we'll finance it. But when you then get into--into real life, then maybe you want to pay back your poor father because he had to take out a loan before you could study, or you yourself do it, or whatever it is that your conditions are. It doesn't make much difference.

Because you still live on earth, and the question now is: Is my mind capable of something else? Not living on earth only, can it conceive of certain things that I call imagination, and has imagination any reason for existence? And do I want to live an imaginary life, a certain fantasy, or do I wish to have Reality? Do I want to find out actually if my mind is limited? That's one thing. The other ~~thing~~ is, is my mind pure? And the answer to that I can give much easier. I will assure you at once that it is ~~limited~~ limited, but I don't want to believe it. But when I come to the reality of my mind, there is no doubt. It is not pure. It's a mass of associations for one thing and therefore it's not a thing which starts to itself; that something that starts

to my mind and I start to like or dislike it, I put it in, I say, classify it, even the giving it of a word or that which reminds me someone by the name of Mary makes me think of someone I remember of Mary and she happened to be a beautiful girl, so of course I'm attracted to the new Mary without any rhyme or reason whatsoever. I go to people and ask someone else recommends it; they say "You ought to go to so-and-so, that-and-that, and so forth", so I go. Am I free in my mind? Of course not. I'm already ^{prejudiced} ~~prejudiced~~, I expect something; I don't know what to expect, but I'm not free and my mind is not open at all. I call it subjectivity that kind of attitude.

You are not the question: What am I in this life and is it worthwhile to find out what I am? Regarding Work or your life, you have to find out if it is worthwhile and what is the reason when going to be for the worthwhileness, in ^{the} acceptance of that what you are now, trying enough for living on earth, trying to find out if anything is there that you can do with there's another possibility of developing in the direction of freedom from the earth. It's really quite simple: A man who lives on earth knows that he is bound because his being with the manifested things cannot behave only in accordance with what he thinks and feels, or even what the body wants, but his manifestations are based on reactions as a result of an impression he receives from the outside.

The limit signs of his feelings are obvious: I deepen, I come to an end. I hear music, I come to an end; I cannot surprise further and so on, I stop it, let's say, I come to an end; I cannot think I shall be singing, ~~they~~ ^{it} won't follow, I shall not take, I can't tell ^{that} I am already, I lose the ability to feel. I paint, I see this, the color, there is the color, what is the line? I hear my chef d'oeuvre ~~work~~ ^{one}, that ~~will~~ ^{is} going to change the world?

it
And of course I finish and it is all over. I sing high
as I can; I want to go higher and I cannot sing - my vocal cords
won't follow it.

Myself
~~myself~~ that I try to penetrate, philosophically, into the depths
of a thought, really the content. I read, I study, I find out what
others would have done; they all differ because none of them to know
what is the many theories. I become religious. What is there as a
religion that can satisfy my people? But in the end, place I find
many different things about which they fight, over go to war. Whatever
it is that one calls a selfish desire to make a unique contribution
to the world, or that that is so-called God; being personified or not,
God is infinity. Such finite thoughts as a whole, that thinking
about concepts is completely outside of the possibility of my mind
and I would say I'm out-of-my-mind to think that my mind ever will
understand such things, because the understanding now is not the
knowledge or the accumulation of a useful lot of facts in my mind.
Understanding is an experience of my life and in that I am
inherently limited. I know that because I will ~~stay~~ *show* away from those
people who offend me the wrong way, and sometimes if I am angry I will
tell them to go to hell. But if it comes to communication to
someone else, *can* ~~then~~ I find even words *when* ~~and~~ I say *I love a* ~~word~~ *word* now?
I have a little vocabulary - my darling, my co-in-lo, this and that -
using a different kind of functions I'm at the end of my
resources, and then from there on I keep on repeating. Why not
I find myself out words each time? Of course I'm foolish, I say it,
it is all over to make such things. I'm allowed a little foolishness
when I am so young, but when I grow and then I say "but I've
said it, why should I repeat myself?" *Why not?* I'm to say, yes, then.

Don't let's be fooled. You know that life gradually goes up and
up in, that it goes up for a little while and then it goes down,
towards dying. Of course, how can I maintain it? Without anything
to die, how can life stay with me? How can I make it continuous?

But you see there are not questions now about Heaven or about
the hereafter, about death, or if one has to wait for death. ^{These} ~~it is~~
^{are} questions of ordinary life, when I walk on the street, and when I
go to bed and before I live. If I say an ordinary sociality, or a
friendship or something when he asks me for coffee, and I go because
I don't dare to refuse- still I shouldn't do it, I know, because
I'm expected to be somewhere else and I will be disappointed, and I find
it worse, and of course it doesn't hold water. I know that better
than anyone else, ~~and~~ I'm caught, ~~and~~ I'm caught in a trap, caught
in a web, caught in not being able to say "no" when I ^{know} I should say
it. Afterward, I will say only ~~it~~ "I'm not at fault".

OR I BLAME GOD. I don't care for God. Here one is, an ordinary
human being- really, simply "a conscious" which doesn't mean any
much- but filled with wholeness. ^{his} ~~any~~ particular talent, or
whatever his strength is, and he is there for him to live his

You see, now we can talk about death when you come to a
conclusion that you don't know anything about yourself, that you
really can have all your conceit and self-love outside, that
you're just a ordinary, little bit of a human being who want
to strive to be free from the earth. ~~could~~ ^W ~~we~~ use that kind of
terminology because it is understandable. Now you go in a certain
direction, now you start to read or you start to think, or you
begin to feel, you start to find out what it is- concepts like
God, concepts like conscience, concepts like conflict of one's life,
concepts of ~~him~~ ^{him}, what kind, where, in that direction, how? What can

I trust myself? When before lunch I think one thing, after lunch I don't, or I think something quite opposite? When I meet a person he's nice, I care for him; next morning he's angry, I don't like him, I don't care for him. I'm not reliable at all; I don't dare- I'm hypocritical to cover myself up. Alright, we'll assume we know now what we are.

Now we wish to have knowledge about our real Self. That what we are.....you have to turn it? Ok. What we are, do we want to know what we are? Do we actually want to grow up? Do we want to understand life as it is now? Do we want to see what are potentialities so that they could grow out? How can I become in that sense, a Man? Do I have any wish to become a Man?

You see you talk sometimes about Work and then you say I have a wish, but I have no energy. Of course it isn't true. When you have no energy you have no wish. You see I think about work, but I don't Work. I say you don't think about Work at all.

There's nothing connected with your thought about Work. It happens to be a word or some kind of a word like Impartiality which happens to come to your brain, or even you say Gurdjieff, or someone else who has mentioned that; Something starts in you, you say perhaps I ought to do something and then you let it go and then afterwards you say "I couldn't Work." It's nonsense. You have not tried it; you have not been honest- you don't want to Work, you have no wish. So the energy has nothing to do with it. It's idiotic this question of energy. We go through many stages in which you think you have no energy. You're busy, you're tired; the end of the day sits down, ok, read Newsweek, you fall a little asleep, alright, food, telephone call, so-in-so- "Oh yes, you're in town, eh." Where is your energy? ^{It's all} ~~Some~~ there, interest has changed, you're ^{immediately}

different person.

It is the same with Work. If my interest is aroused because of the thought of Work, I will Work. What is the interest: the wish to grow. Why do I wish to grow: because I don't like myself as I am, and that's a phrase you have to repeat many times, that you honestly mean it, that you don't like yourself as you are-- that is as you are, that ~~there~~ there is something lacking, something quite amiss, something unclear, something uncontrolled, something stupid, complete ignorance at times, inability to think straight, not wish to be honest, and all the different vices, that you run all over yourself with conceit and vanity and self-love, that all such things cause *of course* trouble, that you're in trouble all the time with what you have said and you cannot fulfill the promises you have made and you should ~~could~~ keep, and you don't keep them, the responsibility you have taken on yourself and you find out after a little while that you have no more interest ^{and} you want to get rid of it. Whatever it is that you call your word "forever and ever, I love you"-- how is it after 5 years, 10 years? What is it, are you still there? You see, look at your conscience as it is; it's already soiled, written over and over again by other people, not you.

What is reality for yourself? What is for you a so-called Absolute fact? What is it that you really know? All the rest is a little opinion, that you happen to know because so-and-so has said it, ^{and} you read it in a book, or you take someone else as an authority or he tells you what to do and you do it and you're a stupid fool. Your ordinary life is ok, you keep on doing what you do, as well as you can, you do whatever is given to you as talent. Keep on being unconscious. When you come to the conclusion that you have no desire, no energy, don't Work! Who tells you to Work? Only you

yourself will tell it, and it is based on the recognition of what you are and that then, in that state of recognizing that, that you know there is a necessity for work. This is the change of the interest.

The object for oneself is not any longer of one's self on earth.

That there is a different kind of an object: It is the realization of a man of his life, and then knowing that in this stage discharging the responsibility for the maintenance of his life, his interest is not primarily of himself but on life as a whole. This is really the conclusion, because the is one, that one thinks that one lives just by oneself and that you are the most important person in the world?

O: if you don't think that, then at least you're a little bit better than someone else, or maybe a little worse; but you are not going to do anything, unless it is to your gain. You're not going to do something for someone else unless you've got it that is money on other.

My husband and what is really purity of love. That is, that you give and that's all. That is the reason of the sun shining; that you sit in the sun, and then say "Thank you sun?" Do you think the sun brows it? The life of the sun is clearly for us, a symbol of wishing to give light and heat for us. We see it that way; the sun doesn't care who sits in the sun. If I give, I give without a wish for return, I give because there is life. I want to communicate because I love over. I want to tell people so that they could know if they wished, but I don't care really, if they take it or not- that's their affair. If they don't take it, I say too bad for them. You think that God is he up to come to him? Do you think that actually he knows, or that there is somebody who knows? That is, do you call your God, what is it? Your own self?

even like Gurdjieff, you think he knew how you, but all of
us? Do you think he thought that perhaps all and everything could
be useful? I really think Gurdjieff was compelled to write a
book. I don't know if he had hopes; knowing human beings as they
are, or could he hope that someone is going to change? ^{So} But the
question could be placed somewhere else? Can I, then, I see that
perhaps believe that I can change my limits? ^{Perhaps even sometimes}
my observations? Can I believe that that that is associated values
of me, which are called acquired characteristics, ^{psychologically-}
that I can do something about changing my mind? Beliefs like I
would like to change my nose sometimes? Can I change my feelings,
or my thought processes as I have been educated? [?] I would like to
say, how the changes have been done already by being educated and being
all long time unconscious? And then I start to talk or think
about the possibility of Self-con circumstances, not knowing anything
I can do, and then only a little bit kind of a state; I try to
define it and say it's a state of the body, or it's a state in which
there is objectivity, in which then the subjectivity will be
understood; or that I can say, that that I believe in for myself or the
world thinking that more objectively, that then that would change
though I can't imagine in which that I can't I can become responsible
to consider all conditions without any judgement, or criticism,
the acceptance of that what I am because what I am is, right and it's
^{only} manifested in ^{the} form. And I do it then what I look at the form;
I wish to live.

So then I can take something of me awake to that that I Am,
that then when there is a state of Awakening, or something that
I will not forget that knowledge to enable me to take all

of the world, or to purify my mind so that my intellect can really function as an intellect, without interference of any of the other centers- and the same applies to my feeling, to my emotional states. I say I wish freedom away from earth. To go where? to the planets? *and* to the sun, or inside to my essence and essential essence? What again do I expect to find?

After you talk in a group, talk about work, of that kind. The attempts you make in order to produce something that could start to function in that way; really to determine if you have that kind of a wish and if actually you can be serious about your life. Because if you're not, work it has no meaning, and work is not forced on you. You don't have to take it; you don't even have to come to a group. You can live your own life any way you like. You can go and think and feel whatever you wish; see where it leads you. If you want to remain unconscious, no wish for any kind of the entry of any kind of a thought of this kind, don't do it. Don't be open; stay as you are- you will have friends and enemies, you will be lost at times, maybe you are become a little embarrassed and harassed, maybe you are like a little ship without a rudder and the wind blows you all over the place, **B**ut if that's what you want, go ahead, stay. You're on earth, stay-until you die. **A**nd let someone else decide if you ^{ever} have ~~got~~ to come back or not. It's ^{not} up to you really. If God placed you here, he'll take you away. Why should you worry?

These are the thoughts that you must try to settle for yourself. Is there any particular kind of a reason to be interested in Gurdjieff? Is there a reason even to read All and Everything and to try to decipher from the long sentences what is meant, or even to try to read between the lines, to find out what he might mean and to what extent it applies to you in your daily life, in that what you

are also busy with, in that what occupies you, and even once in a while prevents you even from thinking about spiritual values or essential life, or even Reality.

You see one has to become a little different kind of a person. The direction of your interest has to be changed. Who will change it? Only you. Who will maintain it? Only you. Who do you hope will support you? Only one, a higher form of living, which you can call by any name you like. What really will help you is what is essentially your own, something that at the present time exists and that you say "it is there all the time", and if you're honest you can say "it's only a little point", because that you can define. A point without dimensions, a point without time, a point in space without space affecting it, an existence of a unit, an entity which is your life, concentrated where it was originally in one little cell, staying in that cell dividing life-force over different cells, gradually forming your body. We call it Magnetic Center within a person. It ~~can~~ could be called almost by many names, because it starts to move a little bit every once in a while. It's not always in the same place- sometimes it's in your head, when you have a clear thought, OK that what is the reality of yourself. You know it once and for all. No doubt anyone, even at that ~~time--that~~ point, your mind does not think.

Sometimes it's in your heart. It's a realization of the existence of life totally, if you can think about it, in the Universe. Religiously one calls it God, so that without any question you link yourself up with different forms of life at higher levels and of course having in mind an Aim: maybe ultimately to understand it in such a way that you can live there, or that at least you would have the understanding; or when you are emotionally inclined that you could

prayer and that you could feel, and the realization of the presence
or the neediness of something that you say could help as if, at
such-and-such a time actually, it could become aware of me, as I am
now, because now I need it. But that that kind of prayer could be
answered, again by a concept, but also, why not imagine God existing?
Why not simply put Him on the chair, let Him look any way you would
like Him to look. It won't matter, because for you it remains
that what you believe in, and God doesn't mind that he is given a
certain name or a certain beard or that he looks at you benevolently,
and that it--he reminds you of an old church father, or someone like this
or that, comparable to a rabbi, because we talk in the old testament,
about Jehovah, Jehovah, all the different religions, the Kabalah,
the TORAH, the TALMUD. We know all about them. We know about
them. We know there was something like that, like the lot of Moses,
like the Ten Commandments, we know a little bit about Jesus, about
the Garden of the Mount, statements that I remember, because when I
was young while I was exposed to it. What belongs to me in this
life, for me in this life, that belongs to someone else for him in
that life, wherever he is-- Hindu, maybe, for Buddhist, maybe, he is
(considering what is, like in Russian religion, I don't know if you
know what it is, OR' mard, light, darkness, light, mythology, Atlantis,
Norman mythology, the origin of their kind of religions, the
process of initiation, process of becoming a
man, in their little hut, going down to the hive, secret, and the
idea, the knowledge, is a few grains, disclosed. Stupid people
who talk sometimes about such things, without knowing at all what it is
all about. Sometimes I must get angry about these people who
have the Gorbachev's name on their lips without having any ability
in the field, to understand what is meant, let alone to do it,

who change it time and time and time again. Gurdjieff is not like
that, for each soul.

But we're surprised 1, ~~and~~ *so we can't help it.* We take a
little bit because it is something that appeals, just a little bit,
because it is so spiritual, and it is so much better, because then
you lifting of yourself a little bit and that you are interested in
yourself. I wish to do a little bit with your conscience, but not
too much because if it is too much *it might* hurt you too much.

I don't know how much you want or what you think, what you
really feel. I don't know what you do. I don't know how you want to
change yourself. I don't know what you want to do with your life. I
don't know why you come. What is it that you know now? *What have*
you done? *What have* you done? *What have* you done? *What have* you done?
What kind of work have you tried to do? Is it at all intent have you
been honest and serious trying to find out what is objectivity? What
is really *meant* for your self? *What have* you done? *What have* you done?
What are your questions? What are you *that* *do* you do? *What have*
you done? *What have* you done? *What have* you done? *What have* you done?
You get so much? *What have* you done? *What have* you done? *What have* you done?
When you are alive, when you really want to grow up, that you
have a serious about your own life, not just wishy-washy, because
be of light and right, straight as an arrow, to become a man, Gurdjieff
called it "conscious", *What have* you done? *What have* you done? *What have* you done?
to be able to do, to understand what is needed at any one time,
not to be affected by one's emotions unless one wishes. *What have* you done?
to be able to have any kind of a memory association, or all the rest of one's
intellect, and so on wisher. *What have* you done? *What have* you done? *What have* you done?
to be able to ponder and think, to be able to give your Conscience, the right to say this is
and this is no. *What have* you done? *What have* you done? *What have* you done?
The wish "to do" is accordance with that that has to be

done on the conditions are on Earth. I which you happen to find, so that once and for all know this is me and I "do" because I am convinced that is right.

That is a Man. Do we want to become that? Do we want to have a character that remains reliable for friends and families like? Who we ultimately love not only your father and mother and your friends and sister who can do you some good, but those who can do you some harm, still to love them? To be able to settle questions of war in the right way, to understand the conditions of the earth as they are now, and not to be affected because you could live in yourself in equilibrium. We Not ought to be disturbed by some bombing here and there, so that still might be quite alright if you are on a flight to Boston and the plane was hijacked. Where would you be? Where is your life? How much attachment is there to your life now on Earth and you even don't want to give it up? What is the meaning of "to lose one's life in order to find it"? What do we mean by "Renascence"? What is meant by the moment vital? What is meant by Work? Try to become serious about that, then come to a group, talk with a few who can perhaps tell you, but you must come and Work, you must come and then Work and then Work and then come. And don't take up just space. Listen, sit quietly, if necessary read something from All and Everything, CAPS discuss it, Gurdjieff knew more than all of us put together, and he had reason for writing a book, because he was compelled, he had to- like the sun has to shine, like a Messenger from above has to go to Earth. There are commands in this life of the Universe; there are very definite rules because of Absoluteness which exists and which Absoluteness comes out as a force of life dynamically, staying here and there, at certain points crystallizing out into that what is a Heavenly body A star, a comet,

^a
the Milky Way, of some kind - Suns, Solar Systems, the Earth,
man, kind, ^{cells} elements, atoms, electrons - so Above, so below.
we are part; whatever ^{The level} ~~whatever~~ is, where we are, we are part, we
are the same in principle. Life is always the same, life is not
death. Life must be eternal. Life must be even, omnipresent. Even
if it appears in the form of this life, your body is just a form;
you are responsible for both. You're responsible to let your body
go, so that there can continue with life. Your aim - I said that, far
away - in which you ~~are~~ ^{you} unite, so that in the unity of the air, you
can overlook what you are, poor little creature, that you can stand
each other, because there is an aim for a wish to become what you're
not now, but that you wish, without fanaticism, without narrow-
mindedness, without hypocrisy, without becoming too religious, too
sentimental - just ordinary simple people realizing what has to be
done, without defining soul, without even defining Karma - body.
Just open your emotions, make it a little bit more alive. Make that
what you are a little bit more flexible. Get out of the rut in which
you live. Try to be open and fill yourself with something worthwhile.
Throw out the ~~baggage~~ ^{baggage} that you really do not use any longer, that
already has served its purpose. Don't dwell on the past too much -
stand on it because that can give you ^{Solidity} ~~solidarity~~. Solidity you need
within yourself, assurance to be able to be, because to be able to
be often, not to be able to think, or to be able to do or even
to be able to feel - no, to just "be", that's what I mean by "I AM".
What is "I AM"? It's what is in relation to all things existing,
and which you are part, and I wish to become united with. What is
"I AM"? It's what is my body appearing because of life force within
me, happening to be on earth; my "I AM" is that what is my body,
my soul, my thought or ^{body} manifesting in what one calls

life on this earth, everything can go on that particular basis, but only one thing can go ⁱⁿ the direction towards God. Towards God means freedom from the earth, liberty in the end. ⁱⁿ God we trust, ^{to} help us God, sometimes ^{to} Lord Have Mercy. You understand these terms? A little Biblical perhaps, a little bit objectionable because of your prejudices, because you don't think enough, and you don't feel enough, you're already are ready with that kind of an opinion without knowing; because you're stupid, you know, you have to learn, you ^{have} are little children, in the way to become conscious. If you wish to become conscious, become like a little child. ^{is what} That's meant in the Bible. Now, throw away your ^{heart}, your packages, all the different things you have, because you know you can go through the eye of a needle. One can quote the Bible from beginning to end, you can quote the ~~Zend Avesta~~, you can quote the ~~Vishnu~~, = ~~Ramayana~~, ^{Mohabbhagata} ~~Mohabbhagata~~, the card-Sita. Go, and collect, see what there is in the ^{Kabala}, see what there is that you can find out, ever alchemy. Find out, study, read, think, keep on going. But come to conclusions because principles are involved about your own life, the way you wish, that you can become, you have to have hope, faith. Most of that will have to be love, love for universality of being, love for truth, love for sincerity, love for recognition of that what belongs to someone else, love for life in ^{The} form of whichever way it happens to be presented to you. To start with that, to ^{see} what is at the present time lacking, ^{why} you cannot. Because your stupidities are in the way, your selfishness is in the way, your wish to believe that you are somebody already- it's all in your way and you know it when you're honest, when you sit by yourself in your ~~own~~ little chamber, ^{the} fully of the holiest within the heart--your heart, where your conscience can

start to live, where God can speak to you.

Try to find what is your life worth, ^a and with that you come to Work, because then ~~there have~~ ^{you} -- there is a reason why ~~I~~ ^a want to know something about Work, because then you need it, and you know you could not really develop unless you know that essential value. Again I say, it doesn't matter what you want to call it; I don't care what religion you want to confess. It is your life and the conduct of it. It is that what is the essential part of yourself- that becomes for ~~you~~ ^{you} holy and the acting ~~of~~ ^{as} It, is a sacrament.

Try to understand Work on the basis where it is really meant, ^{the} possibility of spiritual value, and the assigning to the material world a certain place, where it belongs, as servant to that what could become Consciousness and what should be, for you the Light on the Path, and that what is Conscience, which will give you the force to reach ^a way through the atmosphere of the ~~Earth~~ ^{Earth} to that where you really should go- towards God, to sit at his feet. To ask, to Work, because one understands then what is meant by Work: the ~~At-One-ment~~ ^{At-One-ment}, atonement, the understanding of Work as Christ, the way one, with oneself, also as mediator to what is the devil and God, settling forthat where one honestly wishes to go and paying off time after time, whatever is the temptation ^{of} ~~of~~ the devil, so that one can be free from the bondage of one's body, to start with, and afterwards the bondage of one's emotional life, so that then in the end- quite far off, you know- there might be a Soul, to carry you further into the realm ^{of} ~~of~~ ^{the} ~~super-hierarchy~~, and understanding God Almighty, All-Loving Father.

I talk about seriousness of Work, otherwise I don't want to talk about it. For me Work is not flippant; it is not just a little bit of something that you happen to read about. Either yes or no. ^(insert)

MUCH BETTER TO SAY NO, WHEN YOU CANNOT SAY YES.

But if you say yes, wholeheartedly, you wish the depth of that. You

say "I wish to be" and the thought goes over into attempts you make in accordance with whatever rules now have been explained. How? That you can find out in groups when you talk about Work, what to do, creation of "I", "I" becoming Aware of you, hoping "I" can continue to exist and be Awake-Awake to yourself- acceptance of I, of that what you are unconsciously, as you are, acceptance without asking further any questions or description or liking or disliking, the acceptance of what you are as life, not to wish to be different, not to wish even for an aim that you define. Wishing "to be" in a moment of Awakening without any thought of attachment to the future.

So maybe I come back after, after a little while. I will have to let you know. In the meantime, your obligation, your duty-Gurdjieff calls it Earthdolg-duty- the duty for your body: to be observed. The wish; dolg, and Part means Impartiality. That what is the wish at a moment for "I" to be Aware of you, "I" created in the image of what you understand of God, to become a representation of God on Earth, like Heaven could be on Earth and finally being inside of you as Heaven can be inside, wishing then on the part of "I", in its benevolence like God can be, to be for you, so that "I" could become a guide within your life for yourself to grow up and to become what God wishes you to be.

Goodnight.

Transcription: Vicki Mitchell

proof: Harriet / Naomi